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A  
FAMILIAR LETTER  
OF  
REPROOF AND HUMILIATION

TO  
The Rev. THOMAS TOWLE,

Resident in *Cripplegate Buildings*; late Preacher in *Rope-Maker's-Alley*, near *Moorfields*, and now at the *Little Meeting House*, the Corner of *Aldermanbury Postern*, *London Wall*;

On his late extraordinary Conduct respecting the Publisher and Publication of that excellent evangelical Work, entitled, *The New SPIRITUAL MAGAZINE*, which is still approved and read with the greatest Pleasure and Satisfaction by all sincere, disinterested, and unprejudiced Professors of Religion and Virtue, notwithstanding the base Attempts of certain secret Enemies to the Cause of Truth.

Comprehending several very important Queries, proposed to the serious Consideration of Mr. Towle, who is hereby called upon to give a public Answer, which we presume he cannot possibly withhold, without appearing in a very awkward Light, and which is much wished for and expected by many, as it will naturally lead to a Controvery on the Subject, and to the Developing a great Variety of secret Anecdotes, of a very curious Nature to the Public at large.

TOGETHER WITH  
A WORD of ADVICE to the Rev. Messrs.

Thomas Gibbons,  
Henry Hunter,  
John Reynolds,  
Samuel Palmer,  
Joshua Webb,  
Henry Mead,  
Daniel Fisher,  
Benjamin Davies,  
Samuel Brewer,

William Bennet,  
Nathaniel Trotman,  
Joseph Barber,  
John Stafford,  
Noah Hill,  
John Rogers,  
John Rippon,  
William Button,  
Richard Winter,

Thomas Wills,  
John Martin,  
John Trotter,  
Henry Foster,  
John Newton,  
Richard Cecil,  
John Clayton,  
and  
Abraham Booth;

Some of whom are supposed to have been imposed on by Misrepresentation, and their Signatures obtained by Surprise, when they countenanced an Advertisement, evidently designed to prejudice the Minds of the Weak and Unwary against a Work which it was certainly their Duty to encourage and promote.

To which is prefixed an INTRODUCTION, including an exact Copy of the Advertisement here alluded to, a Sketch of the Dialogue which passed between Mr. Towle and Mr. Hogg in August, 1783, and several other authentic Documents and useful Remarks, worthy the Notice of all Persons who are Followers of the above Gentlemen.

Including likewise, by Way of Explanation of difficult Passages, some occasional REMARKS, and NOTES of ILLUSTRATION.

The WHOLE Revised, Corrected, and Improved,  
By a CLERGYMAN OF THE ESTABLISHED CHURCH.

Embellished with a HEAD of Mr. TOWLE, curiously taken from the LIFE;  
Published for the Information of the World, and as a Beacon to guard others in future from being imposed on and deceived.

*Hic niger est;—hunc tu, Romane, caveto—* HOR.  
" Christian, he is a black scandalous Fellow—shun him."

L O N D O N;  
Printed for ALEX. HOGG, at the KING'S ARMS, No. 16, Paternoster-Row.  
[ Price 2s. 6d. ]

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Dedicated as a Token of Respect to the Rev. Mr. Rowland Hill, Mr. Ryland, Mr. Romaine, Dr. Addington, and Mr. Kello.

*On Saturday next will be re-published (Price only Sixpence,)*

Embellished with an Elegant Frontispiece, being a striking Likeness of the Rev. Mr. WILLS, of the Spaw-Fields-Chapel.—Also a beautiful View of the TABERNACLE near Moorfields, erected by the late Mr. WHITEFIELD.—And likewise a Head of the celebrated JOHN CALVIN, that zealous Defender of the Gospel;

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By Several GOSPEL MINISTERS, and Others.

LONDON: Published by Mr. HOGG, at No. 16, Pater-noster Row, and sold by all other Booksellers, and Newscarriers.

The Portraits (with Memoirs of many of them) of Ministers which are introduced (as also other Copper-plates) into the Spiritual Magazine, are as follow:

- |   |   |
|---|---|
| No. 1. Mr. Wills—And Mr. Whitefield's Tabernacle.         | 27. Mr. Middleton; and Psalm LXXXIX.      |
| 2. Mr. Clayton—Also Spaw-Fields Chapel.                   | 28. Mr. Newton; and Mr. Joshua Webb.      |
| 3. Dr. Conyers—And the Independent Academy.               | 29. Dr. Gibbons; and Mr. Crole.           |
| 4. Mr. Kello—Also Mr. Hill's New Chapel.                  | 30. Mr. Moses Brown; and Mr. Trotman.     |
| 5. Dr. Peckwell—Also Dr. Hunter.                          | 31. Dr. Stafford; and Mr. Medley.         |
| 6. Mr. Robinson—Also Mr. Taylor.                          | 32. Mr. Madan; and Mr. Barber.            |
| 7. Mr. Piercy—Also Mr. Whitefield's Chapel.               | 33. Mr. Rowland; and Dr. Fisher.          |
| 8. Mr. Hill—Also Mr. Woodgate's Meeting.                  | 34. Mr. Olding; and Mr. Thomas Jones.     |
| 9. Mr. De Coetlogon—Also Mr. Towle.                       | 35. Mr. Gwennap; and Mr. Herbert.         |
| 10. Mr. Aldridge—Also the Chapel at Lancaster.            | 36. Mr. Edwards; and Mr. Winter.          |
| 11. Dr. Watts—Mr. Romaine—And the Countess of Huntingdon. | 37. Mr. Saunders; and Mr. Phillips.       |
| 12. Dr. Illingworth—The Lock Chapel.                      | 38. Mr. Griffith; and Mr. Grove.          |
| 13. Mr. Shirley—View of Mr. Trotman's Meeting.            | 39. Dr. Gill; and Mr. Sheppard.           |
| 14. Mr. Herbert Jones—Mr. Bennet.                         | 40. Mr. Kinsman; and Mr. Edward Davies.   |
| 15. Mr. Foster—Mr. Burder.                                | 41. Dr. Conder; and Mr. Knight.           |
| 16. Mr. Hawies—Mr. Webb's Meeting.                        | 42. Mr. Cecil; and Mr. Hickman.           |
| 17. Mr. Whitefield—Mr. Cadogan.                           | 43. Dr. Davies; and Mr. Waldegrave.       |
| 18. Mr. Woodgate—Mr. Berridge.                            | 44. Mr. Rogers; and Mr. John Langford.    |
| 19. Mr. Toplady—A favourite Tune.                         | 45. Mr. Martin; and Mr. James Webb.       |
| 20. Mr. Smith—Mr. Glasfott.                               | 46. Mr. Curtis; and Mr. Hitchen.          |
| 21. Mr. De Courcay; and Mr. Henry.                        | 47. Mr. Ashburner; and Mr. Green.         |
| 22. Mr. Mead; and Dr. Giffard.                            | 48. Dr. William Langford; and Mr. Bunyan. |
| 23. Mr. Jels; and Mr. Brewer.                             | 49. Dr. Doddridge; and Mr. Burkit.        |
| 24. Mr. Towers; and Mr. Brewer's Meeting at Steepney.     | 50. Mr. Hervey; and Colonel Gardiner.     |
| 25. Mr. David Jones; and the Crucifixion.                 | 51. Archbishop Leighton; and Judge Hale.  |
| 26. Dr. Trotter; and Mr. Dyer.                            | 52. Bishop Beveridge; and Archbp. Usher.  |
|   | 53. Bishop Wilkins; and Bishop Hall.      |
|   | 54. Dr. Young; and Mr. Flavel.            |
|   | 55. Dr. Goodwin; and Mr. Howe.            |
|   | 56. Dr. Owen; and Dr. Bates.              |
|   | 57. Mr. Jeffey; and Mr. Gilpin.           |
|   | 58. Dr. Williams; and Mr. Baxter.         |
|   | 59. Dr. Calamy; and Mr. Jenkin.           |
|   | 60. Mr. Spademan; and Mr. Charnock.       |

PRELIMINARY REMARK  
TO THE READER.

**T**HE *Price of this Pamphlet, for certain reasons,* (among others, that it may not fall into *improper hands*) being *fixed rather high*, and as it is supposed *Mr. Towle, and some others, whose meanness prompts them to be troublesome, and to want things for nothing, may wish for a perusal of it without being at the expence of paying down the money;* WE give this *public intimation, that the Publisher keeps no circulating library, reading shop, nor coffee-house, and, consequently, that he does not admit any person whatever, to read the whole or any part of the following pages, before the persons applying become PURCHASERS.*

The *Author* begs to apologize for the unavoidable necessity of delaying the publication of this Book longer than was at first intended, and *assures* the public, notwithstanding the invidious report that the *Publisher* had received a *Bribe to suppress the publication* entirely, that Mr. H. could not be tempted by any sum of money whatever to withhold any work, the publication of which had once been announced to the world.

N. B. If Mr. Towle (who is generally cautious, though not in the case which produced this Letter) should think it more prudent to decline an Answer himself, by procuring Mr. Wills, Mr. Clayton, Dr. Hunter, or any body else to stand forth as the ostensible person in taking public notice of this Pamphlet, it will be considered as the same thing, as coming from the same quarter, and will as well answer the purpose intended.



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## INTRODUCTION.

**B**Y way of Introduction, we cannot do better than state to the Public a few circumstances which happened previous to the publication of Mr. Towle's Advertisement against the New Spiritual Magazine. This will throw considerable light on the conduct of him and of those men, whose baddeeds have occasioned the subsequent Letter of Reproof and Humiliation. Accordingly, we shall here record a copy of the General Circular Letter which Mr. Hogg (by order of the Editors) sent to between One and Two Hundred Gospel Ministers, of various denominations, in town and country—not with a view to solicit their particular PATRONAGE or APPROBATION, but merely in order to give them (by way of respect) a general invitation to communicate, if they thought proper, any suitable pieces that the Editors might think worthy of a place in their Evangelical Treasury. It is true, a report has been propagated, that the Proprietors mentioned the names of the Ministers, as Authors, Editors, or as persons actually concerned in the Magazine; but this assertion (of Mr. T. to cover his malice, and deceive the unwary) is as FALSE, as the contrary is TRUE. It was only mentioned, that *Portraits* and *Memoirs* of the Ministers were intended to be given in the course of the Work, as may still be seen by the advertisements, proposals, titles, wrappers, &c. of the Magazine itself; but it is not surprizing that



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that a man who is capable of injuring an individual, as well as the world in general, by such an unprecedented attack, should add *one sin to another*, and strive to *conceal* his *guilt* with a LIE.

### COPY of the General CIRCULAR LETTER. \*

" Reverend Sir,

" **I**T being a material part of the plan of the  
" **"** NEW SPIRITUAL MAGAZINE (an *Adver-*  
" *tisement* of which is inclosed, wherein you will  
" observe

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\* A circular letter, somewhat similar to this, was sent by the *Editors* of the *New Christian's Magazine* (a work, although different in its external title and plan, which enforced the same doctrines and principles as the *New Spiritual Magazine*) was some time before sent to all the then *Archbishops* and *Bishops* of the *Established Church*, to which *most of them* were civil enough to return favourable answers, as may be seen by perusing that work, particularly the *Bishops* of *Peterborough*, *Carlisle*, and *Lincoln*, who wrote the answers, not by means of their stewards, chaplains, or secretaries, but with their own hands. This is more than what those did, who, in a peculiar and confined sense, call themselves Gospel Ministers; for of them all, only three condescended to write any answer whatever, viz. Mr. *Wills*, who sat for his picture, and yet appears in Mr. *Towle's Advertisment*;—Mr. *Clayton*, who also sat for his Portrait, and is likewise in Mr. *Towle's honourable list*;—and Dr. *Hunter*, who also graces Mr. *Towle's confederacy*, and whose inconsistency as a good man, a christian, and a minister of purity and truth, the Reader will find exhibited in this Introduction.

“ observe I am appointed *Publisher*) to give some  
 “ *Memoirs* of the most remarkable circumstances in  
 “ the *Lives* and *ministerial Characters* of all those  
 “ GOSPEL MINISTERS who are at present eminent  
 “ for their usefulness and distinguished abilities in  
 “ the Church of Christ, and who, notwithstanding  
 “ their being externally of different denominations,  
 “ earnestly contend in the unity of the Spirit and  
 “ the bond of peace, for the faith once delivered  
 “ to the Saints;—the *Editors* of that Work have  
 “ therefore ORDERED me thus openly and  
 “ personally to request the favour of you to furnish  
 “ them (or cause them, by means of a friend, to  
 “ be furnished) with such materials respecting  
 “ yourself or any of your brethren in the ministry,  
 “ whether Dissenters or of the Church of England,  
 “ as may enable them to fulfil their public en-  
 “ gagements with becoming Propriety. The in-  
 “ teresting nature of this part of their design they  
 “ already find, from a very extensive correspon-  
 “ dence, gives general satisfaction to their nume-  
 “ rous Readers, and will be, they apprehend, a  
 “ means, by exciting a laudable curiosity in the  
 “ Religious World, of obtaining such an extraor-  
 “ dinary circulation of the NEW SPIRITUAL  
 “ MAGAZINE, as has hitherto been unprecedented  
 “ in any similar work whatever. The particulars  
 “ which they mean to communicate to the Public  
 “ they humbly conceive will comport exceedingly  
 “ well with their design, please and edify their  
 “ readers, serve the cause of Divine Truth, and  
 “ manifest the power and goodness of God, in the  
 “ various means he has made use of to raise up his  
 “ Ministers, and fit them for the work of their high  
 “ calling. Their wish is chiefly to give some ac-  
 “ count of the dealings of God with them, from  
 “ the

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“ the first of their being brought to the knowledge  
 “ of the truth—the means which were made use  
 “ of for that purpose, and the way in which they  
 “ have been since led—when they were first called  
 “ to preach the Gospel—where they have in gene-  
 “ ral exercised those labours (whether in churches,  
 “ chapels, meetings, &c.) which the Lord has  
 “ been pleased to make successful; together with  
 “ such other particulars respecting their family,  
 “ education at college, academy, or private tui-  
 “ tion, as they shall judge may answer the end  
 “ proposed.

“ To obviate any objection of delicacy in a gen-  
 “ tleman's writing an account of himself, the  
 “ Editors wish to recommend in that case, that a  
 “ friend of the gentleman would draw up the par-  
 “ ticulars, and they shall be inserted in the exact  
 “ form (if desired) in which they are sent, pro-  
 “ vided the Editors have reason to believe they  
 “ come from a genuine quarter. It is the inten-  
 “ tion of the Editors also to furnish their Readers  
 “ with historical descriptions to accompany the  
 “ copper-plate views of places of religious wor-  
 “ ship, where the Gospel is preached, whether  
 “ tabernacles, chapels, colleges, meetings, aca-  
 “ demies, or other seminaries of Evangelical  
 “ Learning. If, therefore, you can oblige the  
 “ Editors with any particulars for the purpose, or  
 “ mention the circumstances to any person, within  
 “ the circle of your acquaintance, that may be the  
 “ means of communicating information, it will be  
 “ esteemed by them a sincere mark of your regard  
 “ for an undertaking which, under God, may be  
 “ made instrumental towards the happiest of con-  
 “ sequences, respecting thousands of individuals.  
 “ Your correspondence also for the other depart-  
 “ ments



"ments of the NEW SPIRITUAL MAGAZINE the  
 "Editors also earnestly solicit, in order that they  
 "may be enabled to render their *Evangelical Treas-*  
 "*ury of Experimental Religion* replete with subjects  
 "altogether of an interesting nature.

"Your Compliance with this Request, and an  
 "Answer in the course of a few days, are earnestly  
 "requested by the Editors (who are actuated by  
 "the best of motives) and will much oblige,

"Reverend Sir, for the Editors,

"Your most obedient

"and very humble servant,

"ALEX. HOGG, the *Publisher*.

"No. 16, Pater-noster Row, LONDON,

"August 16, 1783.

"P. S. The Editors also beg the favour of you  
 "to assist them with an *original painting*, if you  
 "have one, or with a fitting or two, when their  
 "Artist calls on you to procure your *Portrait* for  
 "the *Spiritual Magazine*.

"N. B. Left some should think it unprece-  
 "dented to give *Portraits* and *Memoirs* of living  
 "characters, the Editors wish it to be remembered,  
 "that several instances of the kind can be pro-  
 "duced, especially in the *Arminian* and *Common*  
 "*Magazines*."

We shall next insert a *Sketch* of the *Dialogue*  
 between Mr. Towle and Mr. Hogg, which, we  
 presume, our Readers will acknowledge to be of a  
 very *curious* and *extraordinary* nature; but without  
 hazarding any opinions of our own in this place  
 respecting it, shall leave it to the impartiality of  
 every one to form his own judgment whether it  
 contributes much to the *credit* of the reverend Mr.

Towle,

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*Towle, either as a man, a christian, or a minister of the Gospel which he professes himself to be.*

" COPY of the DIALOGUE, *between the Rev.*  
 " Mr. TOWLE, and Mr. HOGG, *which passed*  
 " at the House of the latter, in Pater-noster  
 " Row, in August 1783, when the former called  
 " and behaved in so outrageous a manner respect-  
 " ing his Portrait and Character being announced  
 " (among others) for Publication in the NEW  
 " SPIRITUAL MAGAZINE.

" [*Written from minutes taken in short-hand soon*  
 " *after the conversation.*]

" N. B. Mr. Hogg not being at home when  
 " Mr. Towle entered the shop, he raved and  
 " stormed like a devil at two little boys and an old  
 " woman, who not being able to give him any  
 " satisfactory answers, and supposing him abso-  
 " lutely mad, or in a situation similar to that of the  
 " Demoniacs of old, were almost frightened out of  
 " their wits. Mr. Hogg, however, coming in  
 " soon after Mr. Towle's *entre*, and hearing of his  
 " impertinent behaviour in his shop and absence, re-  
 " lieved the poor boys and old woman from their  
 " fright, and was obliged himself to engage the  
 " officious Mr. Towle, as will appear by this  
 " Dialogue.

" Towle. I S your name Hogg?

" Hogg. My name, sir, is Hogg;  
 " and I presume your's is Towle!

" T. Pray, *shir*, what authority have you to  
 " MAKE use of my name to the New Spiritual Ma-  
 " gazine?

" B. " H. Do,

" H. Do, pray fir, walk into the Counting-  
 " house, or up stairs, and let us talk the matter  
 " over *moderately*, and if any thing is wrong on my  
 " side, I hope I shall be open to conviction. I  
 " understand, before I came home you had been  
 " very *warm* with my people in the shop, and you  
 " do not seem now to be very *cool*; do walk in  
 " and *compose* yourself, and let your conduct be  
 " guided by *common sense*, *reason*, and *religion*—  
 " pray walk in, and *sit* down, I beseech you, Mr.  
 " Towle?

" T. No, I won't—I don't want to *sit* down in  
 " your house.

" H. Pray, fir, be *delicate* in your *phraseology*, I  
 " entreat of you—or I positively must not keep  
 " conversation with you:—I declare, that unless  
 " you are *decent*, I will not reply one word more  
 " —I asked you to walk in and *sit* down.

" T. Pho! don't talk to me about *delicacy* and  
 " *decency*—Tell me by what *authority* you have  
 " promised to publish my *Portrait* (without my  
 " *consent* or *advice*) in your *Spiritual Magazine*, as  
 " you call it; though I think (as Mr. *Rippon* says)  
 " it is only a *religious Mouse-trap*.

" H. I believe, fir, your *warmth* and *ungenteel*  
 " *behaviour* will presently *rouse* my *resentment*, and  
 " cause me to *chastise* you for your *impertinence*—  
 " however, at present, I shall only say, that I cer-  
 " tainly had authority (for I never act without)  
 " to announce our intention of publishing in that  
 " work, the heads of all the Gospel Ministers, and  
 " why not *your's* among the rest, if you may be  
 " included among them?—though from this *spe-*  
 " *cimen* of your *behaviour*, I am afraid you do not  
 " belong to that *denomination*—And with respect to  
 " Mr. *Rippon's* saying of the *Mouse-trap*, I think



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“ you should both like our Magazine the better for  
 “ the similarity you say it has to your Meeting in  
 “ London-Wall, and his in Tooley-street—Only I  
 “ think both of your Mouse-traps put together (your  
 “ own, however, bearing no proportion to his) will  
 “ prove far inferior to mine, with respect to catch-  
 “ ing customers.

“ T. You are a man of importance, I know.

“ H. Notwithstanding you say so with a sneer,  
 “ I acknowledge, that every one will allow me to  
 “ be of much more importance in my line of business,  
 “ than you are in your’s.

“ T. Business!—what, do you reflect on the  
 “ sacred character of a minister?

“ H. No, sir, I do not—but I believe every one  
 “ who appears in that character, and whose con-  
 “ duct does not correspond with his profession, has  
 “ learnt the knack of preaching (though badly per-  
 “ haps) as a boy does the trade of a carpenter or  
 “ joiner. The sacred character of a minister, I re-  
 “ vere; but the hypocritical character of a pretended  
 “ minister of the Gospel, I despise—and he must be  
 “ a villain who does not abhor the latter.

“ T. You are a very pert fellow, indeed; but  
 “ I promise you, you shall get nothing by it—for  
 “ you may be assured, I’ll do you all the mischief  
 “ I can.

“ H. I am generally pert and saucy to all such  
 “ as are first impertinent to me. Why did you come  
 “ here to make all this riot and piece of work? I  
 “ did not send for nor invite you, and I am not  
 “ glad to see you, nor any one else, who possesses  
 “ your temper and disposition.

“ T. I say again, I will do you all the mischief I  
 “ can, and ALL THAT.

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“ H. Why,

“ H. Why, you are the most *extraordinary* *minister* of the *Gospel* I ever clapped my eyes on—  
“ You will do me *all the mischief you can*, and *all that*. Indeed, the devil seems so fully possessed  
“ of you, and your profession of religion has all  
“ this while produced so little effect on you, that  
“ by your practices, one would be led to imagine  
“ you do not so much as know (even in theory)  
“ what religion is. Have you lived all these  
“ years, and so long made a profession of piety,  
“ and not yet learnt to bridle your passions? Nay,  
“ you give yourself up so much a prey to foul  
“ passion, that you even make your good sense  
“ (which you have such *conceit* of) appear in a  
“ very awkward light, by using the vulgar phrase  
“ *and all that*.”

“ T. I did not *expect* to be talked to in *this manner*—You are no *gentleman*; I have inquired  
“ your character, and you are no *ge'man*.

“ H. I suppose you might not expect to be  
“ talked to in this manner, but if you was really  
“ so keen and clever as some weak persons foolishly  
“ imagine you to be, you would by a little  
“ foresight have concluded that such behaviour  
“ merited such a reception. What! because you  
“ have more money than wit, do you suppose  
“ every one is to put up with your officious  
“ impertinence? you are mistaken for once, for you  
“ will find that I shall pay you no extraordinary  
“ respect on account of your reputed riches.

“ T. I tell you again, you are no *gentleman*.

“ H. Nor you either, I am very well convinced  
“ now—However, of the two, I have the vanity  
“ to think, that I appear rather more like a gentleman  
“ than such an awkward looking figure as  
“ yourself; and with regard to your intimation of  
“ my

“ my character, I defy you or any person to say  
“ any thing material against it—Only mention the  
“ scoundrel or villain who has, and I’ll make him  
“ pay dearly for his infernal *lies*. It is true, I do  
“ not so statedly fill up a seat in any one meet-  
“ ing, chapel, or church, as several hypocrites of  
“ your acquaintance and mine do, who are a dis-  
“ grace to religion—and only wear the cloak the  
“ better to carry on their black designs. I, on the  
“ contrary, go when and where I think proper to  
“ public worship;—and I hope shall never bring  
“ a disgrace on religion by my not taking care of  
“ my moral obligations—a circumstance I humbly  
“ conceive by no means against, but in favour of  
“ my character.

“ T. You are a very extraordinary man, in-  
“ deed—

“ H. So extraordinary a one as you may ob-  
“ serve will not suffer your impertinence to pass  
“ with impunity. Since you have the audacity to  
“ talk of characters, I think I have heard a little  
“ of *your character*, and that you did not act upon  
“ a certain occasion with such scrupulous punctilios  
“ of honour [as some do] with two gentlemen  
“ of my acquaintance.

“ T. Pray, who told you that?

“ H. Pray, who insinuated to you against my  
“ character?—Unless you satisfy me with respect  
“ to the one, I will not gratify you at present re-  
“ specting the other.

“ T. Well, say what you will in your own de-  
“ fence, I am determined, let the consequence be  
“ what it will, to *do you all the mischief I can*.

“ H. Believe me, Mr. Towle, I don’t care one  
“ halfpenny what you do—I hope I shall endea-  
“ vour to counteract any *wicked scheme* which you  
“ may



“ may be *malicious enough* to *invent* and *execute*.—  
 “ This visit of your’s, I can’t help observing, is  
 “ very different from that paid me yesterday by  
 “ Mr. A——n, who speaking highly of the plan  
 “ of the New Spiritual Magazine, wished it suc-  
 “ cess, and to be sure hinted at the *confederacy*  
 “ which you were supposed to be about raising  
 “ against it.

“ T. What is Mr. A——n to me? I have no-  
 “ thing to do with him—

“ H. No, so I perceive, nor with his truly chris-  
 “ tian spirit and disposition—He lamented that *of-*  
 “ *fence* had been taken by *some* at accounts of living  
 “ *characters* making part of our plan, though no-  
 “ thing hostile either to *persons* or *doctrines* was  
 “ ever intended, and wished we had not mentioned  
 “ the names of those persons whose Portraits, &c.  
 “ were to be given—merely that such *carping, busy,*  
 “ *officious* ANIMALS as yourself might not have an  
 “ opportunity of *snarling* and *showing* their rotten  
 “ *teeth*.

“ T. Pray, Mr. *Importance*, has nobody else  
 “ called?—

“ H. Yes, Mr. Winter, at your desire, last  
 “ *Tuesday* morning, before he went to *Broad-street*  
 “ and *Cole’s*, just looked in at the door, and told  
 “ me I should repent *it*, (he did not say *what*) and  
 “ his daughter seemed ashamed of the frame in  
 “ which he was going to the *meeting*—but you  
 “ know he is at best a *crabbed* christian, and there  
 “ is not much to be expected.

“ T. You intend giving *characters* too, as well  
 “ as *portraits*, in your Magazine, do you?

“ H. Yes, sir, that is intended, I believe—  
 “ What! are you afraid of *your character*? I rather  
 “ suppose, just from this evening’s conversation,  
 “ that

“ that you will have reason to repent for your  
“ precipitate attack on the peace of this shop—I  
“ mean, when the Editors come to the article  
“ which will relate to your reverence—But, on  
“ second thoughts, I do not imagine you will have  
“ reason to fear much—You know you are a per-  
“ son of no consequence in the religious world ;  
“ you are by no means eminent as a preacher, or  
“ any thing else truly laudable. Your little meet-  
“ ing is never near one-tenth part full, nor has it ever  
“ at one time as many persons in it as pews ; and  
“ the church part, I understand, does not amount  
“ to above twenty people—So that on the whole,  
“ I think you have little to fear, for while there  
“ is one subject of more consequence than yourself  
“ remaining, (and by the bye I don’t know any of  
“ your cloth who is of less note) you will be in no  
“ danger of being brought forward—Therefore, I  
“ I think you’ll agree with me, that you are pretty  
“ safe, and of course that you had the least cause  
“ of any man I know to complain of your insigni-  
“ ficant self being announced for either a *portrait*  
“ or *biographical article* in our periodical work.

“ T. Oddzookes, if it was not for swearing, I  
“ could curse you for speaking so plain to me ;—I  
“ never was retorted so to in all my life.

“ H. What, you’re nice about swearing?—but  
“ I fear you, and many of *your sort*, are apt to  
“ lie most confoundedly—Why, you are still in a  
“ most terrible funck ; and we have been talking  
“ long enough, one would think, for you to cool :  
“ what is the matter with your right arm, that  
“ you shake it so intolerably ? is it a misfortune  
“ which you have before been subject to, or is it  
“ the consequence of this most unprovoked passion  
“ which you have brought on yourself?—If the  
“ former,

" former, I pity you; if the latter, I wish it may  
 " (together with my freedom of speech at this  
 " time) be the means of directing you to your  
 " duty in future. However, as I was just talking  
 " about your character, if the Editors should con-  
 " descend to think of you, I shall remind them to  
 " pay you particular attention; a little criticism  
 " and free animadversion may not be unnecessary  
 " (among other matters) on your formal method  
 " of preaching, which you know is not esteemed  
 " very lively, judicious, or evangelical, by those  
 " of enlightened understandings.

" T. I'll be a match for you; I'll do for your  
 " Magazine; I'll soon crush your catch-penny  
 " Spiritual Magazine, *and all that*.

" T. Mr. Towle, I beg you'll command your  
 " temper—if you do not, I really must shew you  
 " the way out of my house—why, you raise a mob  
 " at the door by your unaccountable noise, even  
 " Mr. Buckland's \* customers in his shop you find  
 " are disturbed by the echo of your abuse here.

" T. I will not, I am determined, hold my  
 " noise, unless you give me satisfaction, for at-  
 " tempting to publish my *portrait* without my  
 " *knowledge or consent*.

" H. *Consent!* what, is it more necessary to  
 " procure *your consent* in such a case, than *that* of  
 " a *minister of state*, whose *picture* is to be given  
 " in

" Mr. L——, a friend of Mr. Buckland's,  
 " (as well as several others) actually made a par-  
 " ticular inquiry the next morning, at Mr. Hogg's,  
 " about Mr. Towle's alarming the neighbourhood,  
 " by his hallowing and raving in so extraordinary  
 " a manner.



“ in a *common magazine*.—However, all the further  
 “ satisfaction, I can assure you, Mr. Towle, I  
 “ shall give you, is, to *shew* you the *door*, so I  
 “ beg you’ll walk off immediately, while your  
 “ shoes are good—*Here* is the *door*, and if ever you  
 “ attempt to *insult* me again in *my own house*, I shall  
 “ take the liberty to *kick* you out as an *officious*  
 “ *puppy*, who deserves no better treatment.”

N. B. The original has the following remark :

“ \* \* \* It should be observed respecting the  
 “ *above Dialogue*, that all the *curious discourse* of  
 “ Mr. Towle is not here inserted, the most *leading*  
 “ *parts* being only preserved, as the *whole* would  
 “ have been too *tedious* and *disagreeable* for the  
 “ *public inspection*—Care, however, was taken to  
 “ preserve the *principal parts* of Mr. Hogg’s *re-*  
 “ *marks*, to convince every person that he was by no  
 “ means *intimidated* from *speaking* his *mind* in this  
 “ conference, by the *assumed consequence*, *impudence*,  
 “ and *reputed riches* of his *opponent*.”

About a month’s time after the above Dialogue happened, the following Advertisement (which, as will appear, is as artfully drawn up as the Jesuits’ double-faced creed, that was intended to convey two different meanings \*) appeared in most of  
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\* At the same time that it appears to nineteen out of twenty to disapprove of the Magazine itself, yet some of the advertisers say they only meant to disapprove of the mentioning of the names of persons whose Portraits were to be given. This, however, they had no more right to do than the other, as such an act must necessarily injure (if not ruin) an individual in his property, by prejudicing many undiscerning persons against purchasing a good work.

the morning and evening newspapers; a Copy of which we shall here insert for the satisfaction of our Readers, whose candour we respectfully solicit in this impartial statement of facts; and this being granted, we doubt not but all the artful insinuations used by Mr. T. to colour his proceedings, will be treated with contempt by the unprejudiced and honest part of mankind, who are necessarily enemies to double-dealing, and hypocrites of every denomination.

COPY of Mr. TOWLE's ADVERTISEMENT. \*

" **W**E, *whose names are under-written*, having  
 " received an *Advertisement* from Mr.  
 " Hogg, Bookseller, in Pater-noster Row, for a pe-  
 " riodical work, entitled, " **THE NEW SPIRI-**  
 " **TUAL MAGAZINE,**" in which *liberty* † hath  
 " been

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\* We understand that this *Advertisement* is sufficient to ground an *action* for considerable damages, if the *Publisher* (Mr. H.) thinks proper to enter one, either against the whole seven and twenty collectively who signed it, or against any one or more of them separately; as the *Sale* of the *Magazine* was **THEREBY** considerably hurt, and consequently that damages to a very great amount can easily be proved to the satisfaction of any Court or Jury.—But we hope Mr. H. has declined this mode of satisfaction from a very different spirit than that which prompted Mr. T. to subject himself to public censure.

† It is actually matter of fact, that no unwarrantable liberty was taken with their names—It was only said, that Portraits and Memoirs of them (among others) were to be given in the Magazine.

# INTRODUCTION.

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" been taken to *mention our names*, with those of  
 " many other Ministers, whence the Public may be  
 " led to consider us as *Patrons* of the said work ;  
 " do hereby declare, that this is *done without our*  
 " knowledge, and is what we utterly **DISAP-**  
 " **PROVE :**

" Thomas Gibbons,  
 " Henry Hunter,  
 " Thomas TOWLE,  
 " John Reynolds,  
 " Samuel Palmer,  
 " Joshua Webb,  
 " Henry Mead,  
 " Daniel Fisher,  
 " Benjamin Davies,  
 " Samuel Brewer,  
 " William Bennet,  
 " Nathaniel Trotman,  
 " Joseph Barber,  
 " John Stafford,

" Noah Hill,  
 " John Rogers,  
 " John Rippon,  
 " William Butters,  
 " Richard Winter,  
 " Thomas Wills,  
 " John Martin, \*  
 " John Trotter,  
 " Henry Foster,  
 " John Newton,  
 " Richard Cecil,  
 " John Clayton,  
 " Abraham Booth.

" London, September 1783."

The

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\* Mr. Martin, when he called upon the Publisher, on that remarkable day, the 1st of April, 1785, and modestly inquired the price of advertising a funeral sermon on the cover of the New Spiritual Magazine, which he had advertised against, had the assurance to assert to Mr. Hogg, that he, and the others who signed the Advertisement, were said by the Proprietors to be actually concerned in the Magazine, otherwise they would not have signed the Advertisement. When this was contradicted, and proved to be FALSE, he said, he understood that to be the case; and prevaricating (facts being stubborn things, and what he could not overturn



The Public will observe, that Gibbons' and Hunter's names stand first to the above Advertisement. This was artfully contrived, in order the better to conceal it's coming immediately from Mr. Towle, who as artfully placed himself third on the list. These men, on account of their necessitous circumstances, occasioned, it is supposed, from their imprudence in living rather too freely, were considered by him as the most likely persons to grant their names *first*; for it was thought necessary to have *two or three* names put to the *Advertisement* as *decoy-ducks* for the *others* to follow;

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*easily*) a good deal, said, if he was *mistaken*, his *ignorance* and *folly* might be called in question, but *hoped* his *integrity* would not suffer. He was told, that he *should* not have put his hand *ignorantly*, and *upon bear-say accusations*, to *such a paper*, calculated to *injure individuals*, and *hurt a good cause*; and being informed that a *Letter of Reproof*, &c. would be soon published, advised Mr. H. not to suffer that to be done, for fear of hurting him (Mr. H.) in his connections; but Mr. Hogg told him, he had no connection with any of the Twenty-seven Advertising Parsons, and that if he had, it would be his first business to break it off immediately, as he would not hold acquaintance with any man, or set of men, who could be capable of such a piece of villainy. Even this conversation (said the Publisher) I should not have held with yourself, but for your wanting your sermon advertised on the very Magazine which you disapproved of, and which very naturally led me to notice the part you had taken against *that* work.

follow ; and perhaps Mr. T. but for their dependant situation, would have found it very difficult to procure any person, even of seeming respectability, to put his name *first* to the Advertisement, or even *second* after his *own*, if he had been *obliged to sign first himself* ; but this he did not like, and he fixed very cunningly on *two pliant tools*, who readily prostituted their names on his solicitation. To the honour, however, we must just observe, of the *Presbyterian persuasion*, there are only *three names* belonging to that *denomination* affixed to the above Advertisement. *Five* of the famous Twenty-seven only belong to the established *Church of England* ; *four* to the *Baptists* ; and *all the rest* (in number *fifteen*) are in the connection of what are stiled the *regular INDEPENDANTS*. To the credit of those whom these *regular independants* call *irregulars*, let it be remarked by all truly good men, that *not one* of *their names* (as well as *others* who were *applied to*) could be obtained for the ungenerous advertisement in question.

For the information of the world, we shall here publish a copy of Dr. Hunter's letter to Mr. Hogg, that they may form a thorough judgment of the consistency, honour, and honesty of the Pastor of the Scots meeting in London-wall. The publication in which the Letter was first inserted has the following introductory lines :

" To convince the Public, particularly those who  
 " *pin their faith and opinions* IMPLICITLY to the  
 " *sleeves* (as the vulgar saying is) of their  
 " *Teachers*, and who are so *deluded, weak, and*  
 " *bigotted*, as to suppose, that *SOME* of *those*  
 " who *stand up and preach the Gospel*, cannot  
 " be guilty of the *most flagrant acts of injustice*  
 " and cruelty, in *injuring an individual*, when  
 " a hypo-

“ a hypocritical VILLAIN is determined, by his  
“ consequence and interest, merely derived from his  
“ supposed riches, to carry a point—We now  
“ insert the following Copy of

“ A Letter from the Rev. Dr. Hunter, of London—  
“ Wall, to Mr. Hogg, in Pater-noster Row.

“ SIR,

“ I AM just favoured with your Letter of the  
“ 16th instant, enclosing an Advertisement  
“ of “ The NEW SPIRITUAL MAGAZINE.”  
“ I heartily wish success to the undertaking;—and,  
“ perhaps, when I have leisure to look over my  
“ papers, it may be in my power to offer you a  
“ few odd things, which may possibly fall within  
“ the Plan of the Publication.

“ The lives of such men as myself, afford but  
“ few incidents worthy of being communicated to  
“ the world, or capable of interesting it. This  
“ part of your Plan I consider as of extreme de-  
“ licacy. The memoirs of a man yet living, must  
“ be given to the Public partially, imperfectly,  
“ and under the influence of prejudice; and must,  
“ according as they are written, either serve to  
“ feed the vanity, or to wound the spirit of the  
“ person himself; and exhibit the partial friendship,  
“ or indiscriminating spleen of the writer, rather  
“ than a just portrait of the character. If some-  
“ thing must be said of so obscure a person as I  
“ am, I could wish that something to be as little,  
“ and in as general terms as possible. As I should  
“ neither like the fulsome adulation of an undif-  
“ cerning friend, nor the malignant censure of a  
“ secret foe, upon being informed of the proper  
“ time, I shall take care to have you furnished with  
“ a few



## INTRODUCTION.

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" a few plain materials ; such as may suit the purpose of the Editor, *without hurting me.*

" I am, Sir,

" Your very humble servant,

" HEN. HUNTER.

" Hoxton, Aug. 18, 1783.

" N. B. Your Artist shall be welcome to the use of a very good PICTURE."

Previous to this Letter the Doctor also wrote another to Mr. Gooding, one of Mr. Hogg's Artists, promising to send him the original picture, as soon as Mr. Trotter, the Engraver, had done with it, who was executing a portrait for his book entitled Sacred Biography. Dr. Hunter also, in a verbal conversation, highly approved of the *New Spiritual Magazine*, and sent a message by one of Mr. Hogg's relations, (who attends his meeting) to the Publisher, promising his assistance, and highly approving of the work.

" We understand from good authority, that the above Letter was written and sent on a Monday; and going on Tuesday, the day after, to Cole's Coffee-house, where being set upon by Mr. T. and the engines employed by him, and finding he must not act counter to those rich and great leading men, but at any rate, right or wrong, seem to coincide with their measures, be they good or bad, or incur THEIR HIGH DISPLEASURE himself, the Doctor, on Thursday, August 21, wrote a second Letter to Mr. Hogg on this subject, DECLINING not only to perform the promises, but likewise to comply with the offers contained in the first Letter, which is above published, and ob-

serves,

“ *serves, that “ he feels a reluctance \* to be brought*  
 “ *forward to public view.” He also therein intimates,*  
 “ *that some gentlemen of his own description, highly*  
 “ *disapprove of the plan, because THEY had not*  
 “ *been previously CONSULTED on the business.*  
 “ *We have no doubt but Mr. Towle, and several*  
 “ *of the advertising Parsons, were thus minded—*  
 “ *but we never understood before, that it was more*  
 “ *necessary for the Proprietor of a Magazine, when*  
 “ *he intended to publish the Portraits of a person or*  
 “ *persons, to CONSULT a DISSENTING TEACHER*  
 “ *on the business, than HIS MAJESTY, a prime*  
 “ *Minister of State, or any other person whatsoever,*  
 “ *whether in a public or private situation, when*  
 “ *likenesses are to be given to the Public.*

“ *We would in this Introduction also observe,*  
 “ *that Mr. WILLS (notwithstanding his joining*  
 “ *Mr. Towle in the Advertisement) most assuredly*  
 “ *sat three times for the Portrait of himself given*  
 “ *in the first Number of the Spiritual Magazine,*  
 “ *and shewing a satisfaction at the time, remarked*  
 “ *to*

“ \* An arch wag of the Doctor's acquaintance  
 “ makes a droll remark upon this passage, which  
 “ we shall give by way of note.

“ He says, it puts him in mind of an intimate  
 “ friend of the Doctor's, who partakes of the frailty  
 “ incident to many of his Scottish brethren, viz.  
 “ loving the good creature, which sometimes di-  
 “ minishes the apparent magnitude of his eyes,  
 “ and abundantly increases the splendour of his  
 “ countenance. This said friend of his (he says)  
 “ is likewise troubled with a short memory, as upon  
 “ quitting a neighbourhood, he is apt sometimes to  
 “ forget how much he is indebted to his neighbours.

“ to Mr. Goldar, the artist, that he knew a great  
 “ number of persons would buy the Number of the  
 “ Magazine, in which it should be published, on  
 “ account of himself.

“ Here likewise it will not be amiss to inform  
 “ the Public, that Mr. CLAYTON (notwithstand-  
 “ ing his name also appears in Mr. TOWLE’s list of  
 “ the advertizing parsons) absolutely sat five times,  
 “ that a good portrait might be taken for the Ma-  
 “ gazine, and appeared (previous to the mischief  
 “ promised and made by Mr. Towle) to be perfectly  
 “ friendly to the Publication, and used many expres-  
 “ sions of approbation of the plan, to both the artists  
 “ (Mr. Hindmarsh and Mr. Holloway) who waited  
 “ upon him. These circumstances of inconsistency,  
 “ however, a discerning public can easily see  
 “ through, but must despise such conduct, espe-  
 “ cially when practised by men who call themselves  
 “ Ministers of the Gospel.”

How Mr. Towle and the others who joined him  
 in his Advertisement, could have the vanity to sup-  
 pose the Proprietors of the *New Spiritual Maga-*  
*zine* wished to have the public imagine the publi-  
 cation was undertaken with their knowledge, or was  
 particularly patronized, or approved by them, is a  
 matter of surprise to many; for the truth is, there  
 never were any names given or intended to be given  
 to the Public as *Authors, Editors, Patrons, or Cor-*  
*respondents to that Work*; nor would the *Publisher*  
 or any person concerned in the Publication have  
 given six-pence for any single name or a dozen of  
 names, (however popular or respectable) to avow the  
*Authorship or Editorship of any Magazine or Work*  
*whatever*; for experience on many occasions, as  
 well as the conduct at present alluded to, shews how  
 very little dependance is to be put on the apparent



*reputation of persons and present popular estimation of any man, and when the tide of public applause is once turned by any circumstance, whether material or trifling, NAMES will hurt instead of serve a Work; for many persons cannot judge for themselves, but take all on trust, and nothing on trial.*

Mr. Towle has, it is true, (with respect to his promise of doing the Spiritual Magazine all the mischief he could) kept his word, at least so far as his endeavours could go; but many in the religious world know the officiousness and malicious disposition of the man, and are therefore proof against his unjust influence.—However, at the same time that we think it our duty impartially to state facts, we trust it is our sincere wish to forgive all past injuries, and not to return evil for evil, nor railing for railing; but hope to be enabled to overcome evil by good: and the public will find that the Magazine tends to inculcate a Christian Spirit, very different from that which has been stirred up and exerted against it, from quarters whence it was least expected.

Thus much we thought necessary to remark by way of introduction, to explain the conduct of a man, who indeed has a name to live, but who (we are sorry to say) appears to be without the power of religion in his life and conversation; and without trespassing any longer on the indulgence of our readers, we shall only observe, that notwithstanding the mean and ungenerous endeavours and insinuations of Mr. Towle's Advertisement, intended to prejudice the minds of the unwary against the Work, the Editors assure the public, that the NEW SPIRITUAL MAGAZINE continues to be published weekly, without the least interruption whatever, being thoroughly completed in 60 Numbers,

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bers, price 6d. each, or the whole bound in six Volumes, price 1l. 16s.

*Upon the whole, we have no doubt but the contents of this Introduction, together with the following Letter, will be admitted by every impartial and unprejudiced Reader as a sufficient Defence and Justification of the Editors and Publisher of the NEW SPIRITUAL MAGAZINE, against all the malicious insinuations and attacks of Mr. Towle, and any body else who is weak, wicked, or bardy enough to take his part.*

In order thoroughly to convince the Public how very little reason Mr. TOWLE and the other advertising Gentlemen had to be alarmed, afraid, or offended, at their Portraits (accompanied with biographical traits of their public Characters) being announced for publication in the *New Spiritual Magazine*; we shall refer our Readers to the particular Numbers of that Work, in which those Gentlemen are noticed by the EDITORS, whose stability and impartiality in the execution of their Design, do not appear to be in the least biassed even by the ungenerous and hostile Treatment their labours have undeservedly met with.

## For the EDITORS' Account of

	No.
The Rev. Thomas Gibbons, see New Spiritual Mag.	53
— Henry Hunter	47
— Thomas TOWLE	53
— John Reynolds	53
— Samuel Palmer	53
— Joshua Webb	50
— Henry Mead	54
— Daniel Fisher	53
D 2	The

	No.
The Rev. Benjamin Davies	55
Samuel Brewer	47
William Benner	53
Nathaniel Trotman	52
Joseph Barber	50
John Stafford	53
Noah Hill	54
John Rogers	50
John Rippon	54
William Button	54
Richard Winter	53
Thomas Wills	1
John Martin	54
John Trotter	54
Henry Foster	36
John Newton	37
Richard Cecil	54
John Clayton	2
Abraham Booth	55

N. B. For the satisfaction and accommodation of all ranks of people, any of the above-mentioned Numbers of the Magazine, may be had separate, at 6d. each.





A  
FAMILIAR LETTER  
OF REPROOF and HUMILIATION

T O

The Rev. Thomas Towle, &c.

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REV. SIR,

**B**EFORE I enter upon the main part of my Address to you, permit me to make a few prefatory remarks, to which I am almost irresistibly impelled by a sincere affection, which, through divine grace, I bear to the truth as it is in Jesus, accompanied with an ardent desire of seeing the precious Gospel flourish and spread, not merely in a speculative but practical way, so as to shine forth in the hearts and lives of the professors of it. Consequently it afforded a peculiar degree of pleasure to me, and no doubt to every serious mind that is endued with a well-governed zeal for promoting the glory of God, and the eternal salvation of sinners of the fallen race of Adam, when a respectable number of learned, pious, and liberal-minded persons, announced to the world their intention of printing, in Periodical Numbers, *The New Spiritual Magazine*, which I humbly conceive to be a work happily calculated to answer the above important purposes. A work of this nature became  
more

more generally wanted and acceptable, as it is a deplorable truth, founded on daily observation, that the infidelity, heresies, and may I not add practical atheism, profaneness, and immorality, which corrupt and stigmatize the times wherein we live, present us with a melancholy picture of the almost total degeneracy and dissolution of manners which seems to have pervaded every rank and class of people amongst us; and such is the awful depravity of morals which prevails over those whose province it immediately is, to encourage and set on foot an outward reformation, that, we are told, even some of the inferior magistrates, who were disposed to put their hands to this laudable work, have been intimidated from pursuing their attempts to stem the torrent of vice in general, and the prophana-tion of the Sabbath in particular, by the abuse and ill treatment they met with in their attempts, and had reason to expect in the further execution of their office; so that no remedy being applied to the dreadful contagion, the bulk of the people proceed from bad to worse, and sin of every species and magnitude seems to deluge the whole land. This, sir, being our wretched state, what less can this island expect, than that the expostulatory threatening denounced (Jer. v. 9.) against the idolatrous and corrupt Jews, should be executed upon us: "Shall not I visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?"

Now, sir, though it is true, there are many able, pious, and zealous divines, both in and out of the establishment, amongst us, who, according to the command of their Divine Master by the prophet, cry aloud to sinners, and spare not to tell them of their awful condition and danger; who are also  
instant

instant in season, and out of season, in endeavouring to persuade them to flee from the wrath to come, and sue for pardon and peace while life is spared, and before the gate of mercy is for ever shut against them.—And, though many of these ambassadors of the blessed Jesus, have further exerted their labour of love in sending abroad many excellent treatises of a salutary tendency, in which most of the doctrines according to godliness have been very minutely and accurately set forth, and with great earnestness and force of argument pressed upon the mind of the reader, with a view to enlighten, instruct, and amend the heart, recommend the amiableness and unspeakable advantage of a life wholly devoted to God through the Son of his love; and although they have also very justly described and exposed the odious monster SIN, in its detestable nature and tremendous consequences, as being the prolific parent of temporal, spiritual, and (if grace prevent not) eternal death, to the miserable subjects of it; and at the same time pointed them to the blood-shedding, righteousness, and grace of the adorable Redeemer, as the only method of deliverance from the guilt, power, and condemnation of it for ever:—Yet, sir, it must be allowed, that notwithstanding the most solemn declarations from the pulpit, and the works of godly men in all ages, have been eminently beneficial, as the ordinary means of God's appointment for the conversion of the stout-hearted, and those who are far from righteousness, where the minister is divinely qualified to divide aright the word of truth in a preached gospel, so that every description of hearers may be convinced of the error of their ways, instructed in heavenly knowledge, and established in the faith; and though the writings of  
2 learned



learned and able divines, as well in the Church of England, as amongst our Dissenting brethren, have in a variety of instances exerted their abilities for furthering the progress of the Life of God, begun in the soul by conversion; notwithstanding this, (I say) I presume it will be generally admitted, that the means above alluded to, how great and useful soever in themselves, still left ample room for a complete system of doctrinal and practical divinity to be introduced to the view of inquiring Christians, in order to fix their principles on a sure foundation, and likewise to "stir up their pure minds by way of remembrance" with respect to those important points which are essential to their true and permanent happiness, and at the same time to guard and caution them against those dangerous rocks of error and delusion on which many unthinking souls have split, and thereby involved themselves in endless perdition and misery. It was therefore, very probably, on these considerations chiefly, and prompted by such like motives, that the persons concerned in the NEW SPIRITUAL MAGAZINE were induced to unite their talents and endeavours to compile an "Evangelical Treasury of Experimental Religion; designed to promote genuine Gospel Principles, and calculated, through Divine Grace, to alarm the careless, and to enlighten, confirm, establish, build up, and comfort, all true Believers, in their road to the Heavenly Jerusalem;" and it gives me no small degree of pleasure to reflect, that they have been enabled to complete their design conformable to the original proposals, in a manner that I trust will prove abundantly serviceable to that blessed cause they espouse, whereby God may be glorified, and the Church of Christ benefited and improved in their most material and invaluable interests.

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The person, sir, who troubles you with this Address, esteems it a peculiar mercy vouchsafed to him, that he is biassed to no particular sect or party of Christians, provided their tenets are consistent with, and correspondent to the oracles of infallible and unerring truth, the Holy Scriptures; and they are possessed of that Faith which worketh by love to God and man; for it is to the law and the testimony that we ought to refer for a right knowledge of ourselves, and of the true God and Jesus Christ his co-equal and co-eternal Son, whom he hath, of his unbounded and unmerited goodness, sent into the world to save the chief of sinners;—and, in my humble opinion, there can be no doctrines or principles produced from the creed of any denomination of Christians whatever, which more perfectly and uniformly coincide with the very spirit and meaning of the inspired writings, than those termed Calvinistic, (which these truly good men have adopted and defended) as they tend, in every branch of them, to ascribe the whole glory of man's salvation to the Almighty power and love of the ever-blessed and adorable Trinity in covenant; while they humble the sinner in the dust, make him vile in his own eyes, and constrain him to accept salvation as the free gift of God through Christ Jesus the God-Man-Mediator. It is a comfortable reflection to me, sir, and I believe to many others, that these important objects have always been kept in view by the Editors, and such a harmony and consistency is observed throughout, in the said Magazine, as under the divine blessing, cannot but have been attended with the most beneficial effects.

It is a circumstance that excites equal astonishment and concern in the breasts of all good men, when they perceive that any publication, whose

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primary

34 *A Familiar Letter of Reproof and Humiliation*

primary object is the real happiness of mankind in both worlds, should meet with the least opposition from those who would be termed rational creatures, and candidates for eternity;—but so rooted and inveterate is the enmity of all natural unconverted men against the truth, that they are ever disposed to malign and suppress it, because it is diametrically repugnant to their own corrupt ideas, and the obliquity of their depraved minds. This their conduct is therefore not to be wondered at. But I confess that my astonishment was heightened beyond measure on finding, after perusal of some pieces inserted in the latter part of the Magazine, that you, sir, who had taken upon you the sacred and important office of a minister of the Gospel, who had engaged yourself to be “a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes;” and had moreover made an open and public profession, before many witnesses, of the very doctrines you espouse and recommend; that you, sir, should not only yourself commence hostilities, but raise a confederacy and combination of six-and-twenty other ministers and teachers of the same truths, against the labours and productions of good men, which were manifestly calculated for procuring the greatest benefit to their fellow-creatures. I was the more grieved at this conduct, which is not only diametrically opposite to your own avowed principles at your ordination, (where it seems you was admonished by your reverend brother to guard against and put away prejudice, pride, envy, bitterness, fury, and malice, against any, &c.) but more especially as it must tend, in a great measure, to gratify the malice of the hardened, profane, and dissolute, and cause them to triumph in the thought that religion

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gion



gion was then receiving a dangerous wound from the hand of one of it's professed friends and advocates. If, reverend sir, you do not reflect with a more than common degree of compunction and remorse on your behaviour respecting this matter, it must undoubtedly indicate either that you have a very weak head, or (what I most fear) a heart lamentably indisposed to encourage the spreading of useful and saving knowledge.

I perceive, sir, in the 59th Number of the Magazine, a detail is given, by way of dialogue, of what passed between you and Mr. Hogg, the Publisher of the Magazine, in Pater-noster Row, in August 1783, when you called at his house; and, I am sorry to observe, you appear, by the account, to have behaved in a very unbecoming manner; first of all to the servants in their master's absence; then openly at the door, where, it is said, you alarmed the neighbourhood by hallowing and raving in an extraordinary manner; and that you closed the scene very disgracefully, as may be seen in our Introduction. Hereupon allow me briefly to remark, that though it is greatly to be lamented that any private christians should so much dishonour their holy profession, as they too frequently do, both by their words and actions; and that the religion of the humble and lowly Jesus, which universally recommends meekness and love, should be wounded in the house of it's professed friends; yet, it must be peculiarly distressing to a serious person, to behold one, who should from his experience, long exercise in the ministry, and advanced age, be deemed a father in Christ, and also a burning and shining light to all around;—I say, it must be extremely affecting to such, to see one who should in his life and walk exemplify

these amiable characters, behave in a turbulent and tyrannical manner to an honest tradesman who was not conscious of giving him any offence, but, on the contrary, was at that very time endeavouring, by a valuable publication, to render genuine and vital christianity an object of general choice and esteem; and what aggravates the fault is, that the only pretence for the abusive and virulent language made use of, was, because the Proprietors had promised a copper-plate print of you (among many others) in the work, and likewise some strictures of your character. Surely, sir, if your mind had been more strongly, or indeed at all impressed with a right sense of your duty; had you used a proper degree of christian gentleness and moderation in this interview, and attended to the salutary declaration in Scripture, namely, that "the wrath of man worketh not the righteousness of God," you would have refrained from all that furious rage, invective, and menaces, which you vented at that time, and which would have come more in character from a son of Belial, a reviler of good men and things, or from an associate with the very dregs of the people.—But, alas! for a person who has deliberately insisted himself into the service of the Prince of peace, and is stiled his ambassador, to declare it to be his determination to do his unoffending fellow-mortal *all the mischief in his power*; how inconsistent is such a conduct with that spirit of Divine Love, which "beareth all things, believeth all things, hopeth all things, suffereth long, and is kind, is not easily provoked!" and how evidently does it denote, that the perpetrator of such a deed is governed by the spirit which now ruleth in the hearts of the children of disobedience, and has put it in the power

power of Satan to do this his wrathful vassal all the mischief he pleases! Oh, tell it not in Gath, neither mention it in the streets of Askelon!—But to proceed—

Happy had it been, sir, if the evil had stopped here; but, alas! that was not the case; for, in the account given of your violent and high-spirited conduct, we are told, in No. 53 of the Magazine, (as I hinted above) that, not content with expressing your resentment in a manner altogether unsuitable to your character, “you actually raised a formidable and unprovoked confederacy, in order to oppose, and, if possible, crush a work evidently calculated to promote the most essential interests of religion; in consequence of which envious and malicious transaction, (it is added) the Proprietors have sustained a very considerable loss;” and may we not subjoin, sir, that many serious and devout christians have incurred a much greater, in being deprived, by this cruel treatment, and by their minds being thereby naturally prejudiced against the work, of the edifying perusal of divers subjects of a truly evangelical and savoury nature.

I must here acknowledge, sir, that when in most of the morning and evening newspapers I read the following list of names, including your own; viz.

Thomas Gibbons,  
Henry Hunter,  
Thomas TOWLE,  
John Reynolds,  
Samuel Palmer,  
Joshua Webb,  
Henry Mead,  
Daniel Fisher,

Benjamin Davies,  
Samuel Brewer,  
William Bennet,  
Nathaniel Trotman,  
Joseph Barber,  
John Stafford,  
Noah Hill,  
John Rogers,

John



John Rippon,	Henry Foster,
William Button,	John Newton,
Richard Winter,	Richard Cecil,
Thomas Wills,	John Clayton,
John Martin,	and
John Trotter,	Abraham Booth,

I was greatly surprized and grieved on seeing several among them who are in high estimation in the religious part of the community, on account of their great usefulness in the church, and for whom also I have a great veneration and esteem. These (several of them) worthy and respectable ministers, must, no doubt, have been prevailed upon, either through misrepresentation, or for want of proper forethought, or probably through your invidious insinuations, to subscribe to an advertisement, in prejudice of a work, which (had they attended to it's design and contents) they must have been convinced, in their own consciences, was strictly agreeable to the analogy of faith. It is therefore more than probable, that many of the above characters must have been grossly imposed upon, I repeat, either by deception or artifice, when they were induced to countenance an advertisement fabricated artfully and professedly with a view to prejudice the minds of the unwary against a periodical publication, which it was certainly their duty, as ministers and christians, to encourage and recommend at all opportunities. Providence has so ordered it, that one, who stood foremost in the above list, has been lately (while this pamphlet was preparing for the press) suddenly called from hence by death; and we earnestly hope that this sin may not be laid to his charge, but that his latter end was peace, though it must be confessed he had unhappily loved war

too much. The rest of the surviving ministers were, I charitably believe, prevailed upon (as above hinted) through inadvertency, to favour the said advertisement; it is therefore hoped, that, upon mature reflection, they will become sensible of the unjustifiable part they have acted herein, and of the great injury they have done to the most valuable part of the community, by suffering themselves to be precipitated into a step of this injurious nature. I am, however, extremely well pleased to find, sir, that in the biographical accounts of these very persons, the Editors have abstained from the least tincture of acrimony or unchristian resentment, out of tender regard to the estimation in which they are held by their respective churches and hearers; in this particular, they have wisely observed the injunction of the Apostle Peter, (1st ep. iii. 9.) "not rendering railing for railing, but contrariwise blessings;" which conduct of their's is strictly conformable to that christian spirit and temper which their Magazine on many occasions recommends and enforces; and, indeed, inasmuch as many of these characters are very respectable, it may be said concerning them, and the unhappy part they have taken in this affair, that "evil communications corrupt good manners;" and that "a little leaven has leavened the whole lump." I shall, notwithstanding, be happy to find, that they have been long ago convinced of the impropriety and injustice of their hasty proceeding, and are ready to make a suitable acknowledgment of it to every individual who may have been a sufferer thereby: this, at least I apprehend, they are bound in honour and conscience to do. In the mean time, you may depend upon it, sir, that I shall most cordially embrace any opportunity

nity that may offer, of making them sensible (if they are not already so) of the unkind (not to say unchristian) treatment which the Proprietors and the work in question have received at their hands. It affords me, however, much satisfaction to find, that the NEW SPIRITUAL MAGAZINE continues to be read with great pleasure, and, I trust, equal profit, by many sincere, disinterested, and unprejudiced professors of true religion and virtue, and has nobly stood it's ground against every secret and avowed enemy to the cause of God and truth, which circumstance alone is an irrefragable argument of it's intrinsic and superior excellence and merit. On these considerations, I cannot but wish the Editors and Publisher that success, in the future part of the sale, which may bear an adequate proportion to their desire to instruct and improve the minds of their readers.

Sentiments and wishes like these, sir, would have done you honour, and been perfectly suitable to your sacred function and duty, had not an improper spirit urged you to lay aside the minister, the christian, and the gentleman, that you might (*dolet dictum*) assume with more propriety and freedom the degrading, if not insulting character of the prophane vulgar, in which you unhappily appeared at the interview and conference above-mentioned; and furthermore, had you, sir, maturely weighed the valuable ends the Editors of this undertaking uniformly aimed to accomplish, namely, the advancement of the glory of God, and the real welfare and happiness of mankind, in diffusing and enforcing the genuine principles of primitive and Bible christianity; had you, I say, duly attended to these objects, you would, instead of infecting with rancorous prejudice the minds of others,



others, and persecuting and opposing the parties concerned, have gladly seconded, to the utmost of your ability, their laudable endeavours, or at least have wished them good luck in the name of the Lord, whose cause they espoused. But be that as it may, I think I may venture to affirm, sir, that notwithstanding the unseemly and unmanly spleen and rage which you were instigated to exhibit against this excellent system of sound divinity, it's own intrinsic merit will sufficiently recommend it to the regard and esteem of the candid and unprejudiced part of the Public; and that the interesting and momentous truths it contains will triumph over all the malevolent designs of it's enemies and persecutors, whose unkind and cruel treatment towards this work, while it stamps an indelible stain on themselves, will, I sincerely hope, have an ultimate tendency rather to inhanche than lessen the value and favourable reception of a work evidently set on foot with a view to general good, being happily adapted to the ideas and capacities of all sincere christians who possess as well as profess the truth, and endeavour, according to the measure of divine grace given, to render it, by their exemplary lives and conversation, illustrious and amiable in the eyes of others. Such, sir, is the nature and tendency, and such the evangelical properties of the New Spiritual Magazine;—what it's revilers are, their own revilings tell.

I remain, sir, in the love and defence of the truths of the pure everlasting gospel,

Your respectful friend,

and humble servant,

AN IMPARTIAL SPECTATOR.

A Word of Advice and Expostulation to the *Twenty-six Ministers*, who too rashly signed Mr. Towle's Advertisement, and publicly opposed that very useful Work, (the New Spiritual Magazine) while in it's Infancy.

To you, reverend Sirs, I would observe,

1. That this disastrous measure indicates a great share of imprudence; since it had certainly much better become the sacred function to which you are (we trust, divinely) appointed, if you had previously, and with candid deliberation, examined the contents and principles of the work you were solicited (though perhaps in an indirect manner) to depreciate and condemn, that by this means you might be well informed whether any part thereof was repugnant to the doctrines of Scripture, and the reformed Calvinistic churches. On the contrary, I presume, you would have discovered, that every part of the Numbers then published was strictly agreeable to those doctrines, and had an immediate tendency to recommend, in the most striking and amiable light, sound divinity both in faith and practice, and also to delineate the odious nature and awful consequences of sin, the miserable state of those persons who continue till death to devote their time and talents to vice and immorality, and the utter impossibility of their obtaining happiness while engaged in a mad career of folly and dissipation.

2. It would, I humbly apprehend, have been acting more suitable to the dignity of the characters you sustain, as ministers of the gospel of peace, and of the meek and lowly Jesus, if, before you actually embarked in a persecution against so excellent and promising a performance, you had used  
more

more christian moderation, and taken a convenient time to inquire minutely into the life, general conduct, temper, and character of the very choleric gentleman (as he is represented) who had taken such great pains to engage you in that dishonourable service; for if it be true what is alledged in some of the papers relating to him, his behaviour and connections in life appear to have been extremely reprehensible, not to say highly disgraceful to the sacred office he fills up in the church of Christ, namely, that of a christian pastor, who, as such, would have done well, had he attended to the description given by the Apostle Paul to Timothy, (ch. ii. 24, 25) viz. that "the servant of the Lord must not strive (or be contentious), but be gentle to all men, apt to teach, patient; in meekness instructing them that oppose themselves," &c. The same Apostle also tells his other son Titus, ch. i. 7.) that "a bishop (or gospel minister) must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre," &c. Now, if the several characteristic marks given of this angry man (by some of the friends to the Magazine) are just, it shews clearly the great, and absolute necessity there was of your investigating his common walk and deportment among his fellow-men, before you were prevailed upon to consent to a proposal hastily made by him, which seemed, on the face of it, to be pregnant not only with very baneful effects to the cause of religion and vital godliness, but also to private property.

3. The irreparable loss sustained by the Public in general, whose minds have been prejudiced against this work, on seeing such an advertisement with so many respectable names affixed



to it; added to the pernicious influence this step, so inadvertently taken by you, has no doubt had on several learned and pious writers, (who generously contributed their assistance to the beginning numbers of the Magazine) by inducing several of them to withhold farther communications from it; these circumstances, gentlemen, have affected me and others very sensibly, and, if maturely weighed, will, I presume, prove to you matter of deep humiliation and concern, especially when you consider, that the great variety of subjects contained in that Evangelical Treasury of divine knowledge, and their acknowledged salutary tendency, entitled the Proprietors and Authors of so useful a publication, to all that support and encouragement which may reasonably be expected from that part of the community who seem to have the glory of God and the welfare of mankind at heart, and which indeed they should be ever ready to give to all religious performances that have those most important objects in view. But as no adequate compensation can be now made for your unchristian (I must call it) and injurious treatment manifested on this occasion, it is hoped, at least, that a serious reflection on the detriment the interest of the gospel of divine grace has incurred will prove a sufficient warning, that so you may in future beware of the like behaviour on any similar occasion that may offer; "lest haply ye be found fighting against God," and the propagation of his blessed truth. Certain it is, that ministers of the gospel, who are called to be heralds of the glad tidings of salvation to lost sinners, and to set forth the glory and excellency of the Lord Jesus Christ, and the perfection of his finished work of redemption, should be extremely cautious of doing the least disservice

to

to that glorious cause, which from the pulpit they seem solicitous to promote, and are bound by the strongest ties to maintain; for, unless they are so disposed upon all occasions, they may be said to pull down with one hand what they build up with the other, and would moreover afford a too plausible pretence for the enemies of the Lord to blaspheme and revile the truth; which consideration must surely strike with fear and terror every one who is divinely appointed to minister in holy things, and restrain him from the very thought of being accessory to any undertaking which God and conscience will not justify. These hints, gentlemen, which are given with a friendly intention, it is hoped you will receive in good part; and in order thereunto, I pray that the Lord will give you a right judgment and understanding in all things, and make you abundantly useful in your high station, by enabling you, with the Divine assistance, to pull down the strong holds of sin and Satan, convince and convert the stout-hearted, and those who are far from righteousness, and build up the church of our unspeakably precious Lord and Saviour in their most holy faith!

Having thus, reverend sirs, taken the liberty to represent to you, I trust in the spirit of meekness and brotherly love, the very bad effects which have resulted from your too ready compliance with the desire of Mr. T. to join his opposition against the New Spiritual Magazine; and also the very great detriment the said work has been subjected to by your openly declaring your utter disapprobation of the same; by which action the minds of many well-meaning persons were prepossessed with an unreasonable prejudice against it, on a supposition, that it must be rather inimical than

than friendly to the interests of religion; these particulars, I say, having been briefly animadverted on, and interspersed with some seasonable advice and cautions respecting the part you have unadvisedly taken in the matter, I beg leave, before I intirely dismiss the subject, to take a more particular notice of your unfriendly Advertisement, which is expressed in the following terms:—"We  
 " whose names are under-written, having received  
 " an advertisement from Mr. Hogg, bookseller,  
 " in Pater-noster Row, for a periodical work, in-  
 " titled, the New Spiritual Magazine, in which  
 " liberty hath been taken to mention our names,  
 " with those of many other ministers, whence the  
 " Public may be led to consider us as patrons of  
 " the said work; do hereby declare, that this is  
 " done without our knowledge, and is what we  
 " utterly disapprove." Then follow your signatures, with that of Mr. T. The necessity, or even propriety of such an advertisement as this, I leave to the determination of the candid and judicious reader; and in the mean time permit me, gentlemen, to inquire, whether there was any just cause for your being thus alarmed, and publishing a declaration of war, in consequence of what the Editors announced, in their Address to the Public, in the Advertisements, &c. of their Magazine. Having these advertisements with the first and second Numbers now before me, I will endeavour to clear up this affair; and hope by that means to exculpate the Publisher from the least degree of criminality, or unwarrantable liberties, in proposing to give the Portraits and Memoirs of Ministers.

In the Editors' Address, &c. they promise,  
 " that in every succeeding number will be  
 " given Memoirs of the most remarkable cir-



“ circumstances in the life and ministerial character of one of the most eminent Gospel Preachers, at present, either in the church, or among our dissenting brethren, together with their Portraits accurately taken from life, or from approved paintings, and elegantly engraved, many of which have never been drawn before. The particulars which we mean to communicate to the Public, respecting eminent divines, whose likenesses we shall give, we humbly conceive will comport exceedingly well with our design, please and edify our readers, serve the cause of Divine Truth, and manifest the power and goodness of God, in the various means he has made use of to raise up his ministers, and fit them for the work of their high calling. We shall endeavour chiefly to give some account of the dealings of God with them, from the first of their being brought to the knowledge of the truth—the means which were made use of for that purpose, and the way in which they have been since led—when they were called to preach the gospel—where they have in general exercised their labours, and with what success those labours have been crowned; together with such other particulars as we shall judge may answer the end proposed.” Then follow the names of the ministers whose Portraits were intended to be introduced. Now, I must confess, that I cannot see the least cause for offence, especially as it does not appear to have been, and the event proves that it never was, intended to insert any circumstance or private anecdote concerning the ministers, which might in any respect depreciate their characters, or tend to lessen their usefulness in the sacred office to which they are appointed, but quite the reverse. And as to their

their giving the Portrait of a gospel minister in each Number, it is really astonishing how that circumstance can be construed, by any person of sense, into making them Patrons, Editors, or Authors of the work, since it is well known, that the same is frequently done by the Editors of other Magazines, without forming the least expectation of any assistance or patronage from the persons the Portraits represent; nor do I apprehend that the most distant idea could justly be conceived of such an intention, either by the ministers whose likenesses were designed to embellish the Magazine, or by the judicious part of the Public at large. On these accounts, therefore, it must be evident to every impartial and unprejudiced person, that the design of the Proprietors, in giving the characters and portraits of the ministers being perfectly upright, and agreeable to the practice pursued in other similar works, (for instance, the late Gospel Magazine, &c.) the exception you have urged against this useful publication, and the irreparable injury done it by your advertisement, was, I must be allowed to say, not only unprecedented and causeless, but highly censurable, especially in persons of your calling and description; and the more so, as it does not appear, I am well convinced, from the tenor of the circular letter you received, that your patronage or countenance to the work was particularly solicited or expected.

Mr. Wills, Mr. Clayton, and Dr. Hunter's conduct in this affair being particularly reprehensible, seems to demand a large share of reproof in this place; but as these gentlemen have been taken notice of in our Introduction, I shall dismiss the disagreeable subject, and leave them to their own remorse of conscience, and to the general censure of the good part of mankind.

F I N I S.



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## POSTSCRIPT.

**A**S the perusal of the foregoing Letter, and Word of Advice, &c, may not only be disagreeable to the *Publisher*, on account of the loss which he has sustained by the *parties interested therein*, but also tedious and dull to some of our *Readers*, who may, perhaps, by this time, be low-spirited, by contemplating the depraved situation of those, from whom better things might have been expected; we are advised by several Friends, in order the better to raise the Reader's spirits, and stimulate the risible muscles, to make our Customers a present of a few copies of the following

### ENTERTAINMENT,

(Which we have accordingly caused to be stitched up GRATIS at the end of this Pamphlet)

Consisting of

A SATIRICAL and HUMOROUS COLLECTION OF

P I E C E S

IN PROSE AND VERSE,

Which have appeared in various Publications, on that well-known Character,

MASTER TOMMY DISCLOUT,

Whose Memory, it seems, has been *fortunately* rescued from sinking into Oblivion, by the discovery of the following genuine Facts and Circumstances, and will thereby be *honourably* transmitted to the latest Posterity.



POSTSCRIPT

A. The Council of the American Society for the Advancement of the Science of the Human Mind, which is the subject of the present volume, has the honor to inform you that the same has been published by the American Society for the Advancement of the Science of the Human Mind, and is now in the hands of the printer. The price of the volume is \$1.00 per copy, and it is sold by the printer at the same price. The volume is published by the American Society for the Advancement of the Science of the Human Mind, and is now in the hands of the printer. The price of the volume is \$1.00 per copy, and it is sold by the printer at the same price.

THE AMERICAN SOCIETY FOR THE ADVANCEMENT OF THE SCIENCE OF THE HUMAN MIND



It is the policy of the Society to publish the results of the researches of its members, and to make them accessible to the public. The volume is published by the American Society for the Advancement of the Science of the Human Mind, and is now in the hands of the printer. The price of the volume is \$1.00 per copy, and it is sold by the printer at the same price.

THE AMERICAN SOCIETY FOR THE ADVANCEMENT OF THE SCIENCE OF THE HUMAN MIND  
PUBLISHED BY THE AMERICAN SOCIETY FOR THE ADVANCEMENT OF THE SCIENCE OF THE HUMAN MIND  
IN PROSE AND VERSE

When first appeared in various publications, on the subject of the Human Mind, the volume was well received, and was highly praised by the public.

MASTER TOMMY DISCOURT

While the volume is in the hands of the printer, it is the policy of the Society to publish the results of the researches of its members, and to make them accessible to the public. The volume is published by the American Society for the Advancement of the Science of the Human Mind, and is now in the hands of the printer. The price of the volume is \$1.00 per copy, and it is sold by the printer at the same price.

